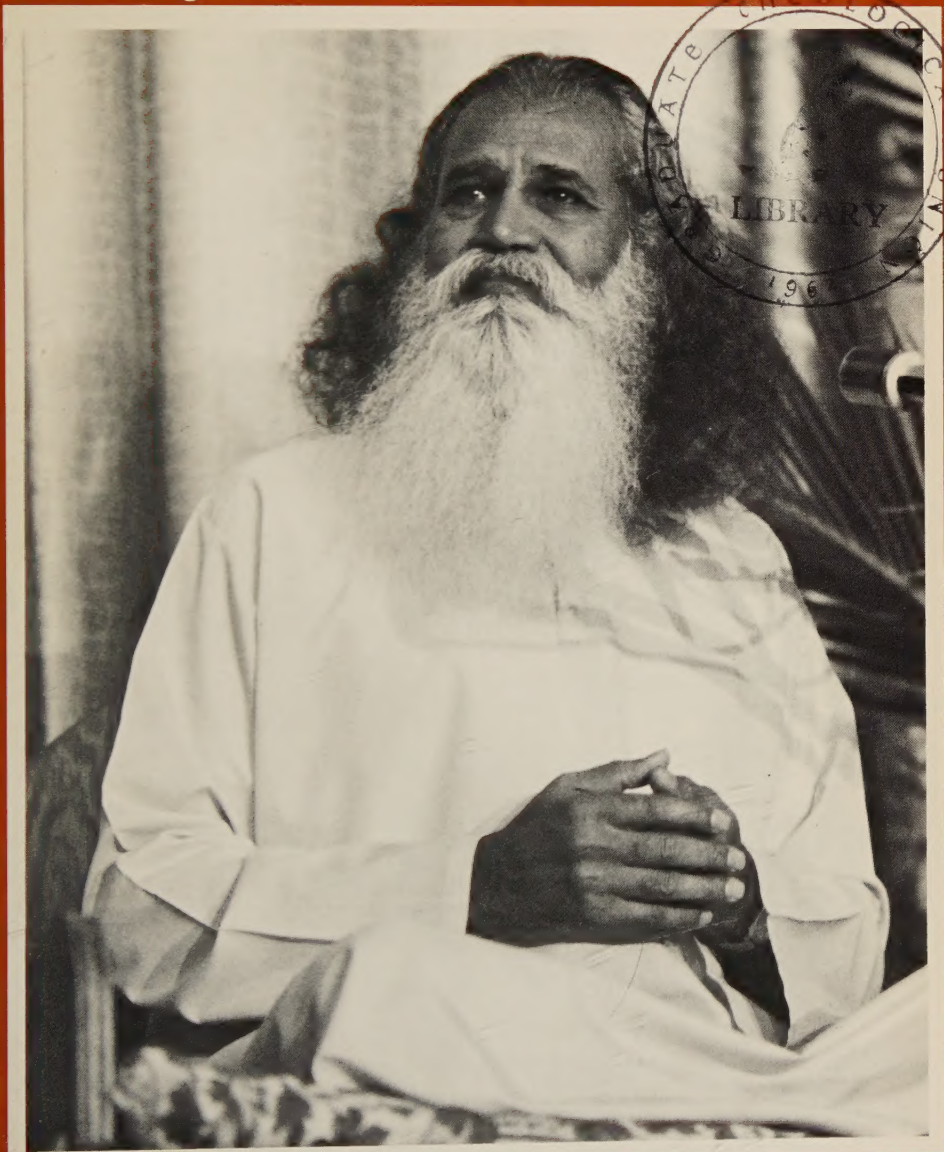


Pathways to Peace 5: Non-Greed

Integral Yoga®

The Teachings of Swami Satchidananda



Sri Gurudev: Need and Greed
Mother Teresa of Calcutta

OM Cooking, Children's Corner, Day-by-Day with Sri Gurudev



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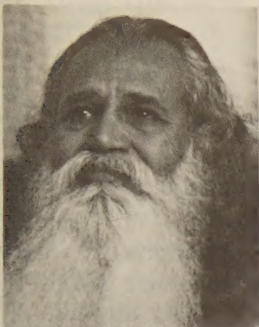
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Integral Yoga®

The Teachings of Swami Satchidananda

Volume 11, No. 5 October 1980

Pathways to Peace 5: Non-Greed

SPECIAL FEATURES

PATHWAYS TO PEACE is a 10-part series on the yamas and niyamas, the timeless ethical teachings from the Yoga Sutras of Patanjali.

- | | | |
|------------------------------|----|---|
| Sri Swami
Satchidananda | 4 | APARIGRAHA: NON-GREED. Patanjali's sutras about non-greed are discussed. |
| Thiruvalluvar | 6 | GEMS FROM THE THIRUKURAL. Sharing with Others. |
| Sri Swami
Sivananda | 7 | A LETTER FROM MASTER SIVANANDAJI. In his own handwriting, some simple advice. |
| Sri Swami
Satchidananda | 8 | NEED AND GREED. Sri Gurudev answers questions about Aparigraha. |
| Mother Teresa
of Calcutta | 11 | HUNGRY FOR LOVE. The modern-day Catholic saint speaks of something needed by all. |
| | 12 | GREED-INGS. Observations on aspects of greed. |
| Swami Yogananda | 16 | THE FULLNESS OF TRUTH. A universal mantram. |
| Sri Gurudev | 20 | YOGIC POLITICS. Timely words.. |

DEPARTMENTS

- | | | |
|------------------|----|---|
| | 2 | LETTERS |
| Leo Tolstoy | 13 | CHILDREN'S CORNER. How the Imp Made Amends. |
| Sr. Joan Metzner | 15 | POETRY CORNER. Making Light. |
| Snehan Cherniske | 18 | OM COOKING. Tofu for Breakfast. |
| | 21 | DAY BY DAY WITH SRI GURUDEV. |

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Integral Yoga and You

INTEGRAL YOGA Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers, and Satchidananda Ashrams. These centers are vehicles by which the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga--including Hatha, Raja, Karma, Bhakti and Jnana Yogas--as well as instruction in Yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total Yogic living, are also possible. Those interested are invited to call or visit the centers.

The Ashram in Pomfret Center, CT, has national audio-video and book publishing and distribution services, a two-acre organic garden, and a number of cottage industries where members practice selfless service. The Integral Yoga School for children is located on the Ashram grounds; the Integral Health Services clinic and Integral Yoga Natural Foods Store have branches in nearby Putnam and in New York City.

For more information, to arrange a Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed on the inside front cover. We are here to serve you.

OM SHANTHI OM PEACE

Letters to Sri Gurudev



Dear Swami Satchidananda, I want to thank you for the light you have brought to Santa Barbara. I have met many whom you have helped awaken. Perhaps that is what I appreciate most about you - the quality of the lives of your students.

Each, I know, is on the Path of Truth.

May the light continue to shine through you.

-G.H., Santa Barbara, CA.

I would like to take this moment to thank you for coming to Montreal and for permitting me to be in your most divine presence and for your darshan. It was an experience I shall not soon forget.

Your presence and love were such a great inspiration to me, Swamiji, and when I arrived at the IYI for my Monday evening Yoga class, I decided to pledge \$40.00 a month to LOTUS. I gave up smoking to do that! It has now been a number of days since I have had a cigarette (it was a 12-year-old habit) and I feel just fantastic. Knowing that the money I am giving to LOTUS will help others to be healed is the greatest inspiration I have ever experienced in my life.

-J.K., Montreal, Quebec

Thank you for the talk you gave in Saddlebrook, New Jersey last night. I have been to several talks and satsangs with you, and last night was the first time that my mother

aw you. You have a way of doing things perfectly and last night's talk was certainly the perfect introduction for my mother to you.

You touched her heart in such a special way. I was amazed at her reaction to meeting you (although I should not have been surprised). When she got home from the talk she spoke everybody in our family to share the "holy apple that the Swami gave me". She was so happy, peaceful, and inspired.

My father died twelve years ago, and my mother still misses him very much. I want so much for her to be happy and to feel whole again. I am so grateful for the happiness and love I saw in her eyes last night after she met you.

-B.K., Holmdel, N.J.

I wanted to thank you again for coming to see us all in Denver. It is such a joy and great honor to be in your presence. You are truly what we are all striving for. Everything you are is perfection in action.

I feel truly blessed to have found the path of Yoga and to have such a pure teacher guiding me on this path. I find so much happiness in giving, serving, and loving. I strive to make each act as a service to God. Please continue to fill me with the strength and energy I need to continue my service to humanity.

-D.P., Denver, CO.

Thank you for letting Mom and I come and spend time with you. And for all your love you gave us while we were there in San Antonio. I love you, Swamiji and I hope everything good happens to you. I'll be thinking about you every day. I love you!

-D.P., (age 11), El Paso, Tx. □

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SRI SWAMI SATCHIDANANDA is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumenical movement, his motto being "Truth is One, paths are many." His main residences are in Pomfret Center, Connecticut during summer and Santa Barbara, California in the winter. He also travels widely, sharing with people through every possible medium: Lectures, conferences, radio, TV and newspaper interviews, books and visits to schools, seminaries, rehabilitation centers and many other groups.

APARIGRAHA: NON-GREED

*Excerpts from "Integral Yoga: the Yoga Sutras of Patanjali",
translation and commentary by Sri Swami Satchidananda*

Sutra 39, Book 2

—
APARIGRAHA STHAIRYE JANAKATHAMTA
SAMBODHAH. *When non-greed is confirmed, a thorough illumination of the how and why of one's birth comes.*

Aparigraha is abstention from greed or hoarding - which is a form of stealing - or not receiving gifts. Many times we get gifts which are merely an advance for a future obligation. One day someone comes to us with a gift and the next day telephones us to say, "Remember that gift I gave you? Well, could you please go out of your way to do a little something for me?" We feel obliged to do that then. Even the Internal Revenue Service won't accept business gifts as being tax deductible because they aren't a real donation. They are only given to get something in return. A donation means something given just for the sake of giving, not for name, money or publicity.

Accepting gifts binds us and makes us lose our neutrality. The mind will say, "You received a gift from him. How can you say

something against him?" On the other hand, if we are strong enough to remain free of obligation, we can accept gifts. Feel, "I am giving him an opportunity to use his money in the right way but I am not obliged by this gift. He shouldn't come to me tomorrow for an obligation. Then we are not bound.

When the mind becomes this calm and clear by being free of desires and obligations, we gain the capacity to see how our desires caused our present birth. We directly see the cause and effect relationship because we are detached from it; we are no longer bound up with it.

Many of our international peace talks fail. Why? The people who talk of peace do not seem to have peace themselves. Each wants to grab something from the other. They go to their meetings with anxiety, thinking: "What can I gain from this person?" Sometimes they can't even agree on the shape of the table at which they will meet. Even children are better. To achieve peace people must go with the idea of



giving, not grabbing.

Through giving we have joy. By giving we never make enemies. Nations should learn this. We should always give whatever we can; we don't need to grab from each other. Through caring and sharing we find ease within ourselves and among our fellow human beings.

If you have a surplus yourself, choose the right people and give it to them: "See, I have no use for this. Come on, please use it." That way we share our energy; we share everything with others. If we do this, there won't be any haves and have-nots. There will be only the haves. Giving should come from the heart. You should give willingly. Then there won't be any animosity.

And the people who receive will also be grateful. If the government forces us to give our property, then passes it on, the recipients won't be grateful because force was used. On the other hand, if we share willingly with others, there is certainly enough for everyone on this

planet. We should feel the whole world is ours. Wherever you feel it is necessary to help, go there and work. This practice is needed today.

If you ever think of donating something, before the left hand knows, give with the right hand. The gift should be given with the whole heart. Don't even call it helping. Call it service because you are the one who benefits by it. If a man begs from you, and you give him something, don't think you are helping him. He is helping you. Hasn't he given you an opportunity to show your generosity? If no one is there to receive, how could you donate? The giver should thank the receiver.

Nobody goes to court in the name of service. Service is just one-sided. You just give for the sake of giving; no expectation whatsoever. There is never any trouble, either for you or for the one who is receiving. If you are doing your work as service, the one who receives, never feels obliged.□

Sharing With Others

GEMS FROM THE THIRUKURAL

of Thiruvalluvar

The fiery scourge called hunger
never touches the man
Who shares his daily meal
with others.

It is to meet the needs
of others
That the worthy labor arduously
to acquire wealth.

The benevolent man
considers himself poor
Only when he is unable to help
those who request his aid.

More bitter than even
a beggar's bread
Is the meal of the miser who hoards
his wealth and eats alone.

Those who have mastered their senses and
whose sight is unclouded by baseness
Will not covet other's wealth
even in destitution.

Do not seek the wealth
that greed gathers,
For its fruit is bitter
in the day of enjoyment.

ॐ
1st May 1958
Sri Sabanand,
Colombo.

Serve the poor, the sick and
the sages. Respect saints,
Teachers and elders. Study
Scriptures. Pray and meditate.

Sing the glory of God. Remember
Him at all times. Recite His
Name.

Be humble, simple, noble and
gentle. Love all. Love the
Lord in all. Behold the one
Atman in all beings.
May Lord bless you, Sati and all
Sivananda

A Letter from Master Sivanandaji

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May Lord bless you, Sati and all. □

from "Epistles of Master Sivananda"

NEED AND GREED

Sri Swami Satchidananda

Sri Gurudev answers questions about Aparigraha

USE, DON'T MISUSE

QUESTION: How do we deal with having possessions and working with them on the material plane without being attached?

SRI GURUDEV: Remember that those possessions were not brought by you when you came from the womb. You didn't even bring one penny with you. All these things were brought to you later on. Somebody gave them to you. Feel that they belong to the entire nature, not to you.

When you are working as a secretary, the table, the typewriter, the desk, everything is in your possession; but when you quit, you can't carry them back home. You have to leave them and go.

In the same way, when you came into the world some of these things came for your use. Use them well; don't misuse them. At some point, you will have to leave them for a future secretary and say "Goodbye."

That should always be the relationship between you and your

possessions. You keep them but do not allow them to possess you.

SHARING BREAD

QUESTION: If there are one hundred starving people, and I just have one piece of bread, what should I do? If I give a little to each one, no one will survive. If I give the whole slice to one, that one will live. Would you please comment?

SRI GURUDEV: You have given the solution yourself. With the one piece of bread, if you feed one hundred people, all of the hundred will be lost. By giving it all to one, you will have saved at least one. That doesn't mean you are an enemy to all the other ninety-nine, but there is no other way to save anyone. You have to choose one.

Probably after you give the bread to one person, he will gain a little strength; and you can go together to collect a few more loaves to save more people.

Another example: Ten people are in the water drowning. I love them all, but unfortunately I

don't know how to swim. What should I do? Should I jump in and drown too? I do love them and want to save them, so the only way is to turn around and shout for help.

So your love may be very great, but your capacities limit your ability to help. You may want to send tons and tons and tons of food to benefit other people, but you only have the capacity to send a few pounds.

However, if your love is truly universal, you will always get some good idea. The answer will come to you, if you truly want to serve others.

NO OBLIGATION

QUESTION: Why should we not accept gifts from others?

SRI GURUDEV: You can accept gifts. Just don't accept business gifts. Accept a gift if it is given with sincere love, without any business behind it. Motivated gifts will bring some sort of disturbance in the mind because you will feel obligated to that person or the person will think you are obligated to him.

Don't accept a gift just for your sake. That means accepting the gift with an improper motive will affect your mind.

What is the definition of Yoga? *Yogas Chitta Vritti Nirod-hah*. To keep the mind free from turbulence is what you call Yoga. If you want to be a Yogi, then everything you do should be aimed towards that undisturbed mind.

If somebody wants to give you a gift, even before you accept it, think to yourself, "Will it disturb my peace? Is he giving it with some selfish motive? Will I feel obligated to him?"

Am I accepting it for selfish reasons?"

So if the gift will not disturb your mind, go ahead and accept it; but if it will cause a disturbance, don't hesitate to say, "No thank you." Don't hurt the person's feelings. Simply say, "I don't think I'd use it. I would hate to accept this and leave it unused."

Serve your own Peace first, at any cost.

HOARDING

QUESTION: How can we tell the difference between our needs and our wants?

SRI GURUDEV: Aparigraha has another meaning: not to hoard things. Don't have more than you need. Hoarding will bring another disturbance to the mind. If you have too many things, you don't know which one to use. You don't know where to keep everything, how to take care of it all. If you have the minimum number of things, it's easy to take care of them.

A person with the bare minimum, a person who lives a simple life is less bothered. If you have too many things, too many luxuries, you worry too much. But if you don't worry, and the things still come, let them come. The main point is the worry. Think, "Is this going to affect my mind?" Will it cause restlessness in your mind?

As for needs and wants, what you need are certain important things without which you cannot live. When you are hungry, food is your need. When you are thirsty, something to quench your thirst is your need. Certain of life's basic requirements can be called "needs". But want has no limitation. Even after fulfill-

ing all your needs, you may want more and more. The basic things are the needs; over and above them are the greed.

God is bound to fulfill your needs, but He finds it difficult to fulfill your greed. You don't even have to ask Him for what you need. Without even your asking nature is there to fulfill those needs.

One example is: The moment God puts a soul into the mother's womb, He knows the soul will want a little food when she jumps out of the womb. So He works, even without the knowledge of the mother, to prepare milk in the breast of the mother. As the child grows inside, the food is prepared. The mother herself doesn't bother about it. She doesn't worry, "Oh, I'm having a baby; I don't know what to feed him!" God takes care of it.

NO WASTE

QUESTION: What should be the attitude of a Yogi toward world hunger?

SRI GURUDEV: The immediate act you could perform towards world hunger is to see that you don't waste your own food. Save your food; don't throw it out. Your food should not take food away from others. To provide one pound of meat, the cattle consume 50 pounds of grain. When you eat meat, you are not contributing anything to remove world hunger.

In each and everybody's life something can be done, even a little bit. Of course, if you can, do much more. If you are in a position to do something, collect some funds, use your influence to send some help to the hungry people, take it to them

yourself. In various ways we can all do something. The minute you feel that you are here to serve others, automatically you will find ways and means within your limits.

EASY MONEY

QUESTION: I'd like to hear your opinion on the inequality of wealth in the world. What can be done to make this a fairer world?

SRI GURUDEV: There's nothing that you can do to others, but you can do it for yourself. It can't be done by law. You cannot force somebody to share his wealth. Even if you share, the person who gets the wealth may not keep it and stay wealthy. Easily gotten money goes easily.

Physical wealth cannot be equally divided. You become wealthy because of your intelligence. Somebody loses all the money because he doesn't know how to take care of it.

So the only way is to educate people. Educate the people who have so they will understand the reason for sharing. A change of heart, not force, is what is needed.

That is what all the religions try to do. Whatever you have is given by God to you. You didn't bring anything into the world; you're not going to take anything out of it. So when you have, share it with everybody. Share it with the "have-nots". They are also your brothers and sisters, children of the same Father.

Not by violence, but by changing the minds, we can change the situation. Everybody should become more religious in this respect to open up their hearts. If everybody learns to care and share, the world will become fair.



HUNGRY FOR LOVE

Mother Teresa
of Calcutta

The poor must know that we love them, that they are wanted. They themselves have nothing to give but love. We are concerned with how to get this message of love and compassion across. We are trying to bring peace to the world through our work, but the work is the gift of God.

People today are hungry for love, for understanding love which is much greater and which is the only answer to loneliness and great poverty. That is why we are able to go to countries like England and America and Australia where there is no hunger for bread. But there, people are suffering from terrible loneliness, terrible despair, terrible hatred, feeling unwanted, feeling helpless, feeling hopeless. They have forgotten how to smile, they have forgotten the beauty of the human touch. They are forgetting what is human love. They need someone to understand and respect them.

The poor are not respected. People do not think that the poor can be treated as people who are lovable, as people like you and I.

You know, the young are beginning to understand. They want to serve with their hands, and to love with their hearts, to the full, not superficially.

Love can be misused for selfish motives. If I love you but at the same time I want to take from you as much as I can, even the things that are not for me to take, then there is not true love any more. When people marry they have to give up everything to love each other. The mother who gives birth to her child suffers much. It is the same for us in religious life. To belong fully to God we have to give up everything. Only then can we truly love.

God dwells in us. That's what gives Him a beautiful power. It doesn't matter where you are as long as you are clean of heart. He is there with you and within you twenty-four hours a day. That's why He says, "Love others like I love you."□

*From: Mother Teresa, Her People
and Her Work by Desmond Doig,
Natchiketa Publications.*

GREED-INGS

"Of all the riches that we hug, of all the pleasures we enjoy, we can carry no more out of this world than out of a dream."

-James Bonnell

*

"The pride of dying rich raises the loudest laugh in hell."

-John Foster

*

"It is not money itself, but the love of money that is the root of all evil."

-Nathaniel Hawthorne

*

"Money is not required to buy one necessity of the soul."

-Henry David Thoreau

*

"My riches consist not in the extent of my possessions, but in the fewness of my wants."

-Joseph Brotherton

*

"Avarice and luxury have been the ruin of every great state."

-Livy (Roman Historian)

*

"The covetous man is full of fear; and he who lives in fear will ever be a bondsman."

-Horace

*

"In this world, it is not what we take up but what we give up that makes us rich."

-H.W. Beecher

*

"Money is like manure, of very little use except it be spread."

-Francis Bacon

*

"Money is a good servant, but a poor master."

-Fr. Dominique Bouhours

*



How the Imp Made Amends for the Crust of Bread

Leo Tolstoy

Illustration by Divya Shapero

A poor peasant set out to plow before breakfast and took with him a crust of bread. Before he started to plow, he took off his coat, wrapped the crust in it and put it under a bush. When his horse grew tired and he began to feel hungry, he unharnessed the horse and went to get his breakfast from under the bush. He took up his coat, but there was no bread! He looked and looked, turning the coat inside out, but no bread! The poor peasant was bewildered.

"That's strange," he said to himself. "I haven't seen anyone but someone has taken my crust."

While the peasant was plowing an imp had come and stolen the crust of bread and was now sitting behind the bush to hear the peasant swear and call on the devil.

The peasant said to himself, "Oh well. I won't die of hunger. Whoever took it probably needed it. May it do him good."

The imp was disconcerted by his failure to lead the peasant into sin, and he went to report to the Big Devil.

The Big One was angry. "The peasant got the upper hand in this business. If the peasants and their wives take to that sort of thing, our life won't be worth living! You go back to that peasant and make amends for what you have done. If within three years you haven't got the upper hand with him, I'll dip you in holy water!"

The imp was frightened. He scampered back to earth and devised a plan to redeem his mistake. He transformed himself into a laborer and hired himself out to the poor peasant.

It was a dry summer, and he taught the peasant to sow grain in a marsh. The peasant followed his laborer's advice; and when the crops of the other peasants were scorched by the sun, his grain grew thick, tall, and full-eared. He not only had enough to last him the year but much more besides.

The next summer, the laborer told the peasant to sow on the hill; and it turned out to be a rainy summer. The grain of all the other peasants was beaten

down and rotted without ripening, but his crop on the hill was a fine one. He had even more grain left over than before and did not know what to do with it.

The laborer taught the peasant to mash the grain and distill liquor from it, and when the peasant had made the liquor, he began to drink it himself and give it to others.

Now the imp went back to the Big Devil and boasted about how he had redeemed himself for the crust of bread. The Big One went to see for himself.

When he arrived he found that the peasant had invited his rich neighbors to his house and was treating them. As the peasant's wife was serving the guests she stumbled against the table and spilled some of the liquor. The peasant became angry and cried, "You stupid fool! You spill precious stuff on the floor like hog wash!"

A poor man returning from work came in uninvited. He sat down and seeing that they had so much, he felt that he would like some food and refreshment too after his hard day's work. The host offered him nothing. "I can't supply everyone who comes along," he muttered.

This pleased the Big Devil. "Wait," the imp boasted. "There's more to come."

The rich peasants drank, and their host drank with them. They soon began fawning on one another bragging and making flattering, oily speeches.

"Now they're like foxes," said the imp. "Watch them turn into savage wolves."

After another glass their talk became louder and coarser. They cursed and snarled at each other, finally coming to blows, beating one another black and

blue. The host joined in the fight.

"This is excellent!" exclaimed the Big Devil. "They'll soon be in our hands!"

After taking another glass, the peasants were besotted. They muttered and shouted without knowing why. They were no longer listening to each other. The party began to break up, and the guests went off staggering down the street. The host went out to see them off, fell on his nose in a puddle and lay there covered with mud from head to foot, grunting like a hog.

This pleased the Big Devil immensely. "Well," he said. "You've hit upon a fine drink and more than made up for that crust of bread. But tell me how is this drink made? First you must have put fox blood in it to make the peasants sly as foxes, then wolf's blood to make them savage as wolves, and you probably finished off with swine's blood to make them swinish."

"No," said the imp. "All I had to do was to make the peasant grow more grain than he needed. Beast blood is always in man, but as long as he only has as much as he needs, it's not aroused. Before, the peasant didn't grudge his last crust of bread, but as soon as he had a surplus of grain, he commenced to have cravings."

"And I taught him about drink. As soon as he began to turn God's good gift into liquor for his own pleasure, the blood of the fox, the wolf, and the swine all rose up in him. If only he continues this way, he will always be a beast!"

The Big Devil praised the imp, forgave him for the crust of bread, and promoted him to a higher position.□

Making Light

Sr. Joan Metzner, MM

When your inspiration ceases
And your plans go all to pieces
Make Light of it.

When the dent in your front door
Suggests a tantrum on the floor
Make Light of it.

When you undergo attack
And you feel like striking back
Make Light of it.

When you make a grim mistake
Scorch your blouse or burn the cake,
Make Light of it.

When the going gets real rough
And you know you've had enough
Make Light of it.

Making Light of all that passes
Like the flowers and the grasses
Is a most fantastic way for you to see
That the things that tend to fret you
And the items that upset you
Are but a fraction of a New Reality.



The Fullness of Truth

Swami Yogananda



One of the most important chants in Yogic practice is the melodious, rhythmical "PURNAM-ADAH" mantram. But very seldom do we come across a discussion of its exact significance and profound import. Hence in the light of Sri Shankara's consummate exposition and with the blessings of beaming Sri Gurudev, I humbly wish to enter along with the reader into this most inspiring Upanishadic mantram.

This Shanthi Mantram is a peace invocation found at the beginning of several Upanishads, but it also and precisely occurs as a most instructive verse in the very core of the Brihad-Aranyaka Upanishad itself, which is of great renown among the Vedantic sources. The Sanskrit verse runs as follows:

OM. PURNAM-ADAH PURNAM-IDAM
PURNAT-PURNAM-UDACHYATE
PURNASYA PURNAM-ADAYA
PURNAM-EVAVASHISHYATE

the literal rendering of which is:

OM. Fullness is That. Fullness is this.

From Fullness, this fullness proceeds.

Of this fullness That

Fullness being retained,
(That) Fullness alone remains.

Thus the Mantram boldly proclaims the absolute oneness of the Truth and the Self. The pronoun "That" (ADAH) is normally used to denote something far, unseen or of great extent; and as such the word "Fullness" (PURNAM) has precisely the sense of unsurpassed infinitude - the eternal, original and pure Consciousness, the Divine. The only thing which can be said of that Ultimate Truth is, "That is Fullness" for it neither has the smallest gap inside nor any limit whatsoever outside. Truly speaking It has no "inside" and no "outside". It is all-pervading, Fullness absolute, the very sacred Omnipresence, partless and indivisible.

As for the pronoun "this" (IDAM), it usually denotes something near at hand, something seen and limited. So "this" may either mean the whole world or the individual being. In either case the general import of the Mantram will remain unchanged, for it equally applies to both cases. It's simply a matter of choice between the collective view and the individual view.

It has been said "Fullness is That (absolute Truth)", and now it's being said, "Fullness too is this (manifold world)". At first sight this seems a bit

opposed to reason, but the Upanishads never speak lightly of things. Therefore, when it says "Fullness (too) is this (world)" we should understand that the world, in its true essence, beyond its multifarious names and forms, is nothing but That same absolute Fullness, since it's being pervaded through and through by That limitless, inexpressible Truth.

Now, for what reason is it fullness too? In answer, the text says, "(Because this world) proceeds from (That absolute) Fullness" (PURNAT-PURNAM-UDACHYATE). For, something cannot come out of nothing, as the Ved-anta puts it. This is another proof for the absolute Existence of the Divine without Whom the very world would neither appear nor stand anywhere.

Again, this should not be misunderstood. The verb "proceeds" (UDACHYATE) indeed has only the sense of an appearance, a dream projection, not at all of a real creation. For instance, just as a rope may appear under certain circumstances as a snake without leaving its rope nature, just so does the absolute Fullness assume the form of the world through Its own bewildering and illusive power (known as "Maya") without losing in the least Its true nature and fullness. This remains true from the absolute point of view, but not completely from the individual point of view where and when ignorance and duality still persist, and this brings us to the second part of the verse.

The fancied world or individual should be known in their real form, and this is dealt with in the second half of the

Mantram. The means of knowledge as well as its resultant goal are described as follows: "Of (this world) fullness (That absolute) Fullness being retained, (the absolute) Fullness alone remains." The expression, "(That absolute) Fullness being retained" (PURNAM-ADAYA) clearly shows the discerning process induced thereby. Thus the individual, the seeker of Truth who has Truth as his innermost essence should only discard or transcend what covers That essential Truth of his. Nothing really "new" is to be achieved or acquired, the Truth is already present, yet covered as it were by an apparent otherness.

Sages and scriptures speak of five such coverings of the soul or Self, and the attainment of discriminative knowledge is a hard task. But equipped with earnestness as a survival bag, dispassion as warm cloth, and Guru's grace as guiding star, one won't miss the goal of his life and is sure to attain supreme Peace and Wisdom.

Concluding with the description of its great purpose, the Mantram finally says: "Absolute Fullness alone remains." In other words, what one has always been from time immemorial, what one truly never ceases to be, and what one will forever remain is the undecaying fruit of discriminative knowledge. Such is the Upanishadic message conveying Fearlessness to one and all.□

Swami Yogananda was initiated into the Holy Order of Sannyas 10 years ago by Sri Gurudev. Yoganandaji is the director of Kaivalya Ashrama in France and has recently translated Sri Gurudev's book Integral Yoga Hatha into French.



Tofu for Breakfast

by Snehan Cherniske

Tofu is a perfect substitute for eggs; it is certainly as convenient and when used with a grain such as toast, is just as high in protein. Tofu's advantage over eggs is, of course, that it contains no cholesterol and fewer calories.

SCRAMBLED TOFU

Serves 2 - 3

- 2 Tbsp. oil or butter
- 2 tsp. onion powder or 1/3 cup sauteed fresh onion
- 2 tsp. tamari sauce
- 10 oz. Tofu, pressed
- 1/2 tsp. Spike or other herb seasoning
- 1/4 tsp. salt
- 1/4 tsp. turmeric powder

Melt oil or butter in pan. Add seasonings and mix well. Crumble in Tofu, mix well and saute til heated through.

EASTERN VARIATION

Put 1½ Tbsp. butter or oil in a frying pan. Heat over medium flame for a minute and saute: ¼ tsp. turmeric, 1/8 tsp. ground cumin, and ¼ tsp. ground coriander until lightly browned. Add ¼ tsp. sea salt and crumble in drained Tofu. Stir until heated through.

One day when I was bragging about Tofu, a friend said, "If Tofu is such a great substitute for eggs, you should be able to make french toast with it."

Rising to the challenge with my spice rack and blender, we soon produced. . .

ToFRENCH TOAST

Serves 4 - 6

6 oz. Tofu, drained

approx. $\frac{1}{2}$ cup milk

$\frac{1}{2}$ tsp. cinnamon powder

$\frac{1}{2}$ tsp. salt

1 Tbsp. Red Star Nutritional Yeast (or any other nutritional yeast that tastes good)*

$\frac{1}{4}$ tsp. turmeric

Blend all ingredients, adding enough milk to make a batter consistency. Dip bread in batter, soaking well both sides. (Remember whole wheat bread takes longer to absorb the batter.) Place butter or oil in skillet or griddle and heat until bubbling. Add soaked bread and fry on both sides until golden brown.

Serve with pure maple syrup, raw honey, and honey jams.

*Brewer's Yeast or Nutritional Yeast. Available in powder or flakes, brewer's yeast is the highest natural source of B vitamins. Also rich in protein, iron and other minerals. Different brands have different tastes (some are quite good!). Flakes tend to have a more cheesy taste.□

These and other delicious, nutritious recipes are available in Mr. Cherniske's book "Tofu: Everybody's Guide". If you can't find this book at your local health food store or book store, it may be ordered through Integral Yoga Publications for \$3.98 plus .80 postage. (See insert in this issue.)

Yogic Politics

QUESTION: How does a Yogi relate to politics?

SRI GURUDEV ANSWERS: Well, to relate to politics, he will himself become a good yogi and inspire others to become good yogis. He will vote for someone with a yogic attitude*and see that someone with that attitude sits in the high positions. But he or she will not hate the politicians even if they are unyogic. Once they have been elected, he won't fight with them; he won't dislike them. The unyogic people might have even formulated certain unyogic laws. A good yogi will still follow them. A law is a law. If you know it is not a good law, follow it as you work toward changing it. A good yogi will not violate the law even with good reason because that will set an example for others to break laws for selfish reasons. So educate people if you want to change a law.

A yogi is one who sees things clearly with a neutral mind. He or she will not simply cast a vote for a political party. Instead see the person. Who is behind him? What is his caliber? It is the person who makes the party, not the party who makes the person. A yogi won't just vote because of money or petty arguments; he will always look for the genuine person, the pious person. We really need pious people in the governing positions, people who believe in God, people who respect God.□

*(*When Sri Gurudev or his students refer to someone as "a yogi" or refer to someone as having a "yogic attitude", they mean a person of any religious persuasion or philosophy who has a strong ethical moral code, serviceful attitude toward humanity, and love of God.)*

Day-by-Day with Sri Gurudev



Sri Gurudev advises Asangan Binstock on the building of a scale model for the LOTUS.

May- July 1980

YOGAVILLE EAST: A Mother Comments

Sri Gurudev returned to Yogaville East for a Family Weekend. This yearly event is scheduled each May close to Mother's Day. Although families are always welcome to visit, this is a special time designed just for them, with programs to introduce them to Ashram activities and members and to Sri Gurudev himself. This year, we felt that one mother's letter to Gurudev was a beautiful representation of the comments we hear from so many parents after they have visited their children at the Ashram.

Dear Swamiji,

After some thought I felt I wanted to write this letter to you instead of to my daughter, Swami Lalitananda, and let you know how I and the rest of the family who visited the Ashram last week felt about your whole setup.

I must admit that at first we all had a lot of misgivings because of what we read in the papers and hear on TV, to the point of being frantic. But after my third visit to the Ashram, all doubts and suspicions have completely vanished.

We have seen the wonderful work you have done with your young people. Through your great spiritual guidance, compassion, and your love of mankind you have molded these young people to lead a good, clean life, dedicated to the spiritual work of God. They radiate a peacefulness and happiness from within. Their kind consideration, compassion and loving concern for one another and everyone in general is really beautiful and something which one seldom sees today in our society. Also impressive is their discipline which they have learned to master from your spiritual teachings.

I notice the wonderful change in my daughter, and feel very happy now to know that she is a part of your spiritual community. I have no qualms about the wonderful life she is leading.

My family and I greatly enjoyed our weekend at the Ashram. Everyone was so friendly and kind and did everything to make our visit a very pleasant one. We enjoyed it immensely.

You are doing a beautiful job, and the fruition of your work certainly shows. God bless you and keep you in good health for the wonderful work you are doing. Please continue.

Respectfully,

Florence Holt
Stamford, Ct.



Sri Gurudev explains LOTUS in Boston.

BOSTON: Life Without Limitation

The beautiful Arlington Street Church in Boston was the setting for a Friday evening satsang with Sri Gurudev. The title chosen by the Bostonians: "Life without Limitation". Gurudev jokingly said that the Boston IYI had given him quite a task by asking him to speak about the unspeakable. "The Limitless is best expressed by not saying anything!"

"The problem is," he went on to explain, "that whatever we do or say comes within limitation. Our intellect is limited in its ability to understand. So we must use limitations to begin understanding the Unlimited."

Sri Gurudev explained to the rapt audience, "Think in the right way, and you are free. Not only charity begins at home; per-

ception begins at home. Nobody, nothing is binding you. As the Bhagavad Gita says, 'You are your own bondage. You are your own liberation.' "

After the talk, Sri Gurudev joined members and teachers of the Boston IYI at the Boston Institute which is conveniently located right around the corner from the Arlington Street Church. The informal gathering was an excellent opportunity for many of the dedicated workers to meet Gurudev in person for the first time. This Institute is now being run totally by people who live outside the IYI and have regular full time jobs. Sri Gurudev was so proud of the wonderful job they are all doing together.

MONTREAL: Regain Balance

As spring arrived to awaken Canada, Gurudev arrived to awaken his Mount Real disciples with a freshness and vitality that sur-

passed even the new green grass and the bright May sun. His three-day visit was packed with the kind of example and experi-

ence that leaves us all humming.

The entire trip was a model of Yoga in action, demonstrating the greatness we see in our Master and the power and perfection of that force we cannot see. For instance, the LOTUS is not new to Montreal; in fact, the largest single donation so far has come from there. Such generosity is remarkable for a group of people many of whom had never met Gurudev, many of whom might never be able to travel to Virginia, and half of whom don't speak English. This is truly giving for the sake of the entire humanity, and the benefit of such giving showed in their joy.

When they met Gurudev on Friday night, 23 May, the Unitarian Church was radiantly alive with light and laughter. The pauses in Gurudev's speech, during which Sister Narani translated into French, actually added to the feeling of unity. In fact, it seemed that perhaps it was because the talk was bilingual that everyone was into the spirit rather than the words. It was almost a miracle to witness "separatism" giving way and melting into oneness in this place where language is a very hot issue in the political climate.

During this talk, Gurudev shed a new light on the LOTUS, explaining how very important the vibrations of such a place are. "Imagine how it will feel," he told us, "to sit there - looking up and seeing the light overhead, looking around and seeing it reflected on all the different altars - and feeling the vibration." The cause of our ill health, he said, is concentrating too much on the body and not having a balance of spiritual concern. The LOTUS is to help us regain that

balance, to teach us to care for the spirit. "People will go there, feel that vibration, and when they leave they will be healed."

"Set the Man Right, and the World Becomes All Right", the Saturday evening panel program sponsored by Concordia University Department of Religion, included Sri Gurudev; Gaby Halberstadt, a well-known woman reflexologist; the Very Rev. Ronald Shepherd, Dean of Christ Church Cathedral; and a lively exchange between panel and audience.

We were pleased to have an Anglican participating this time, and our new friend was quite impressed with the common sense of Gurudev's teaching - particularly his Bible stories. During the questions at the end, several queries on the Bible were addressed to Dean Shepherd, who just pointed to Gurudev and said, "You should be asking him - he's the best commentator on the Bible I've ever heard!"

The real highlight for the IYI was the LOTUS Benefit Old-Timers Brunch scheduled for Sunday morning. By the time the plans and menu were completed, the "brunch" had evolved into a complete dinner, supervised by Old-Timer and expert Italian chef Gopal Bello, who had come from Vermont for the programs. Daya Marcus from Washington, D.C., Lata Altman from Putnam, Janaki Mackin from Boston, Arjuna Hirsch from Ontario, and Swami Sharadanda from Yogaville East also traveled to participate in the reunion. Although ostensibly planned in honor of the old-timers, the real honor was to be in the presence of the new-comers whose enthusiasm and inspiration was truly invigorating and recharging. Gurudev told us all

at this feeling of loving unity is the real Yoga, and that it is our sincerity and our practice that enabled us to experience this together.

A big round of applause went to Sandy Mills since he was the one who first got Gurudev (with a little help from Amma on the other end) to come to Montreal many years back. Gurudev explained the latest LOTUS plans to him and David Makow, an Ontario physicist eager to apply his recent work with liquid crystals to the challenge of diffracting the one light into many and directing it to the individual altars.

Gurudev praised the giving nature of these selfless souls and encouraged others to follow the example of those who made similar gifts: donating whatever they could offer, such as translation, typing, telephoning, typesetting, legal aid, etc. When the LOTUS dinner itself had been donated by the Latina Grocery around the corner by one of the meditation students of Vishnu Pascalet. Obviously, he was inspired by both the teaching and

the example, as Vishnu had donated a beautiful painting of the Yantra for the altar of the IYI.

Rama Lapin, an industrial designer, and his wife Sita vacated their beautiful spacious home for Sri Gurudev's use during his stay in Montreal. Rama totally opened his art studio and workshop for Gurudev's mechanical ingenuity to tinker and explore in.

This report wouldn't be complete without mention of the services so lovingly rendered to Sri Gurudev by Prema Venugopalan and Lakshmi Kalfon.

After shining so much grace on everyone, even performing an extemporaneous "wedding" by blessing the rings and lives of Atman and Gayatri Kalfon, Gurudev drove to the airport. Before going through the IYI customs: posing for a group photo, and going through the glass doors waving his blessings yet one more time upon his children. A button which 11 year old Tara had just given him was pinned to his robe. It read, "The World's Best Teacher."

-Sw. Sharadananda, Sr. Narani



Sri Gurudev with old-timer and new-comer Montreal family.

YOGAVILLE EAST: The Great Riddler

Spring and summer were especially rich at the Connecticut Ashram due to the frequent physical presence of our beloved Teacher. On many Saturday evenings, we were blessed to have Satsang with Sri Gurudev. Then there was always the marvelous surprise of looking up from one's work to see the unexpected delightful vision of Sri Gurudev walking across the Ashram's grounds, stopping in to check on the different departments, personally encouraging the teacher trainees, pausing to play with the young children.

In early June at a Satsang, he reminded everyone of the importance of the Yogic goal of true Peace. "Getting the whole world without Peace is like sacrificing your eyes to buy artwork."

"God is the greatest riddler," he explained later in the talk. "The answer to all the riddles comes when we say 'I give up!'"

People were beginning to think about the coming Presidential primaries, and someone asked Gurudev to comment. "Elected officials shouldn't even feel they belong to a political party," he said. "They should feel that first and foremost they belong to all of America."

LOTUS Loaf

To raise money for the LOTUS, the Integral Yoga School children came up with the idea of having a benefit dinner and movie. They were helped by their teachers, but the children really took the initiative and put all the energy into publicity for the event and selling tickets.

Who could resist buying a ticket from one of those angels?

On the big day, a fantastic spaghetti dinner was prepared and served beautifully by the children to the 60 guests and the very special guest Sri Gurudev. The menu included home-bake Italian bread, and one loaf had been prepared just for Gurudev in the shape of a Lotus.

The children, ranging in age from 5 to 12, were perfect examples of the way to serve. The guests were astounded at the professional way they were taken care of by their waiters and waitresses. If it hadn't been for their size, we would have suspected that they were borrowed for the day from the world's finest restaurants. Gurudev himself praised them highly and said, "You can't judge them by their size. They are really great Yogis."

After the meal, Gurudev gave a delightful demonstration of magic tricks that had the children looking under the table and behind his back to try to figure out how he did them.

An art gallery had been set up in the Family Room and art work by the children was offered for sale. After admiring the fine art Gurudev and others adjourned to the Temple for a showing of the movie "Brother Sun, Sister Moon" Zeffereli's story of St. Francis of Assisi. The children had chosen this particular movie to rent and show for the occasion.

It was no surprise to learn that Gurudev's dedicated angels had brought in \$1,008.00 for LOTUS by these events.



Jayanthi and Kris Ponmalai, Sri Gurudev, Sri Ram Levy, Janani Perpignani, Lakshman Faiola.

CHICAGO: Glowing Tribute

For the past five years, Sri Swami Rama's Himalayan International Institute has hosted an International Yoga Congress, and each year Gurudev is invited as the guest speaker. June, 1980 was no exception, as Sri Gurudev traveled to Chicago to attend the Fifth Annual International Congress. The theme this year was "Ancient and Modern Therapies: A Synthesis for Self." The Institute is well known for their work and research in the area of Yoga therapy and medicine. This year many notable therapists and physicians attended the Congress and listened to Sri Gurudev's lecture on Spirituality in Family Life.

The warm and loving reception Sri Gurudev received from Swami Rama's students was a glowing tribute to the beautiful relationship these two spiritual masters share. Special thanks to Abha, Mala, Sujatha, and all those who worked so caringly to make the Congress the success it was and to make Gurudev's visit a most comfortable one.

During his visit, the Integral

Yoga Teaching Center there arranged a lecture and LOTUS benefit dinner. Through the dedicated efforts of Janani, Lakshman, Sri Ram, Palitha, and the staff of Satkar Restaurant, all enjoyed a sumptuous dinner.

A visit to Chicago is not complete without another kind of family reunion. Kris Ponmalai and his lovely wife Jayanthy had the joy of having Gurudev to their home for the afternoon.

Another highlight of this visit was a unique portrait painting session. The portraits' subject: none other than our beloved Master! The painters: artist friends of Janani Perpignani, who helps run the IYTC there. The purpose: portraits to be auctioned to benefit LOTUS.

On his way to attend the Congress, Sri Gurudev was invited by the Detroit Integral Yoga Institute to spend several days giving interviews, lectures, and attending a LOTUS benefit dinner. The visit was lovingly coordinated by Daya, Danapati, Maitreyi, and Achalan. Gurudev spoke on WCAR Radio during a live broadcast from

the center of the Orchard Mall. The audience which had gathered to hear astrologist Marty Schaefer's weekly show were pleasantly surprised to meet "a true man of wisdom, a real Yogi from India who will enlighten us" as Marty said. Gurudev was flooded with questions and spent 2 hours there surrounded by people who would say, "I just want to touch his hand." Many were hearing and seeing Gurudev for the first time. Muruga Booker was also at the Mall to hear Gurudev. Muruga was instrumental (Literally! He is a musi-

cian.) in bringing Gurudev to Detroit for the first time ten years ago.

Commemorating those ten years of service to the Detroit community, a LOTUS pot luck luncheon was held at the lovely home of Mr. and Mrs. McCoy, Dhanapati's parents. Like the LOTUS itself ("a lot of us coming together") Gurudev praised all the members for what he called "a beautiful joint effort." They presented him with an engraved 10-year anniversary silver platter.

-Sr. Devi, Pomfret

YOGAVILLE EAST: Flag of Freedom

On July 4th, the sun shone brightly on the gathering in front of the Ashram. Sri Gurudev joined everyone for an Independence day flag-raising and tribute.

As the American flag, with the Ashram flag beneath it, began to wave gently in the breeze, Gurudev spoke to the group who sat in the grass at his feet.

"We should celebrate Independence every day," he affirmed. "Every minute feel that you are not bound by anything. . . Unless you have that Independence within, wherever you are, whatever you do, you are still dependent. . . . Analyze to find what the things are that bind you, limit you. Rise above your limitations. Because I drive a car, I am called a driver, but I don't need to be bound by that. Use these things but don't get caught in them. . . The knowledge of our true free nature is the flag we should always fly high in our lives. Fly the flag of freedom, the flag of knowledge. Let that knowledge that you are totally independent, always free,

fly high."

After a lovely reading of the 23rd Psalm, Gurudev reminded us: "It's easy to just repeat a prayer, but you should feel it also. We should really feel that we are like sheep and God knows where to take us."

In the afternoon, Gurudev joined community and Ashram members for a picnic and swimming party at the river-side home of Tyagaraja Young.

Say Mine, Pay Fine

The next evening, Advanced Teacher Training began at the Ashram. People from all over the country who had completed beginners teacher training came to take this advanced course.

During the first evening program, Gurudev was asked if art can be a valid form of meditation. He replied: "Many great people literally found God by doing their day to day activities. Anything is fine art if you do it fine. If you can make your art into 'Thine Art', it becomes fine art. But when you always say 'mine', you pay a fine."

Special Guests

Brahmakumari Nirmala Shanta (affectionately known as: "Dadaji") was touring the United States this summer, and the Ashram was treated to a visit by her and several members of the Brahmakumaris from New York City.

In introducing her, Sri Gurudev praised the Brahmakumari organization and told us: "They are growing so beautifully. I always feel that they are really my sisters."

Dadaji spoke to the Ashramites and guests, saying: "If we can remember that we are all children of one Father, of one family, there would be no conflicts in the world. Children are like their father, and our Father is the Supreme God so we should be an embodiment of those Divine qualities." She emphasized the importance of selfless service and said, "We have the power to transform the whole world through our service."

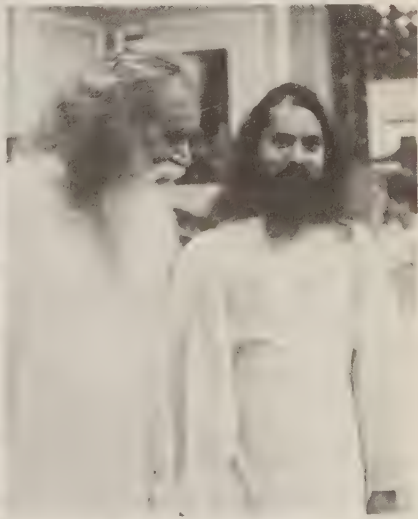
In early July, Balyogi Prem Varni visited the Ashram during a tour of this country. Prem Varniji is a well-known Hatha and Bhakti Yogi whose ashram is near Sivananda Ashram in Rishikesh. He and Sri Gurudev had known each other

well from Sri Gurudev's days in Rishikesh. Despite the fact that he'd been travelling all that day, Prem Varniji sang some incredibly beautiful bhajans for Sri Gurudev and the Ashramites and Teacher Trainees. He also spoke to us of the greatness of Bhakti Yoga (the path of devotion). The next morning, he gave a demonstration of advanced Hatha postures, which greatly inspired all the Advanced Teacher Trainees and Ashramites alike.

Joyful Karma

One Saturday evening, the Satsang focused on the life of Sri Ramana Maharshi. This was part of a series of Satsangs designed to study teachers who influenced the life of Sri Gurudev. Readings from Sri Ramana's teachings and the story of his life started off the evening.

Then Gurudev was asked to speak about this great master. With obvious tender fondness, Gurudev talked of his days with the famous Jnana Yogi. His personal discussion developed into a discussion of the path of Jnana Yoga itself. (Jnana Yoga is



Gurudev with Brahmakumari Nirmala Shanta. .with Balyogi Prem Varni.

the path of the intellect or self-inquiry).

Bringing the talk back to the physical, someone asked why so many great masters had to undergo physical pain. (Sri Ramana had cancer in his arm late in life and underwent the painful operations without any anaesthetic.)

Gurudev answered: "Know that it is not the Master, it is the body which undergoes the pain. Even if someone is God-realized, the body may still have some karma to fulfill. The difference is that in such a state, we face the karma with joy because we

know that some old poison is being purged out in that way. Such a person will say and feel, 'Wonderful. I'm glad to finally get rid of this.' "

The night before the Advanced Trainees graduated, one asked, "What's the most important thing for us to remember as we go out to teach?"

The answer: "Remember that you are going out to learn more. Let the students see you living that life. Use your common sense. Don't be fanatical. Be relaxed. Openly tell the students 'I'm still learning myself.' Don't be ashamed of that."

Newly certified Advanced Teachers with their teachers. Standing at left of Sri Gurudev are Swami Paramananda & Prahaladan Mandelkorn.



CHICAGO: Family Spirit

Just one month after his visit to Chicago, Sri Gurudev returned there as the Special Guest Speaker during the Seventh International Human Unity Conference held from 24 - 27 July, organized by the Universal Great Brotherhood whose spiritual master is Sat Arhat Dr. Jose Manuel Estrada.

Hundreds of participants from all over the world, especially the South American countries, came together in the name of human unity and "Celebrating the Human Family." It was truly a celebration with a grand opening banquet, lectures, workshops, crafts, wonderful music, and

folklore from South America. Sri Gurudev delivered several talks during the Conference which were translated into Spanish. "Remember the Essence as you do the oneness; that will make you visible." That was Gurudev's main message throughout the Conference. He encouraged all to see that essential unity, the oneness that unites us behind all the names and forms. The spirit of family pervaded the entire conference.

The main organizers were two dedicated, untiring souls, Anita and Toby Champion. Special thanks to them and to Kathy Melvin and Harati Handmacher for their loving service during Gurudev's stay.

Members of our own Integral

Yoga Teaching Center also worked selflessly as volunteers for the months preceding the Conference. A true family effort.

The Siri Singh Sahib (Yogi Bhajan, director of 3HO) was also a guest speaker at the Conference. He had hosted the Second Annual Human Unity Conference five years ago. He sent several of his students to Gurudev's room to make sure that Gurudev was comfortable. With love and affection, he then came himself to ask Gurudev to join everyone for the evening meal, saying, "Your presence is very much needed by these participants." Gurudev certainly couldn't refuse that kind of loving invitation. -Sr. Devi, Pomfret

GURU POORNIMA: Spiritual Budget

27 July, 1980. Early birds in the Ashram grounds may have felt a little startled to wake and find an unusual amount of activity for so early in the morning. Normally those early hours are very still as Ashramites quietly go about morning meditation and Hatha Yoga. But on this morning there was already the smell of a delicious Indian feast which would be served at lunch. Excited, delighted conversations were already going on as people of all nationalities hustled about preparing for the day's activities. It was Guru Purnima Day, the day set aside to honor one's spiritual teacher; and hundreds of people were here to honor Sri Swami Satchinandaji.

An elaborate puja began the celebration. For this formal ceremony, a large altar had been set up with pictures and images of saints from all the world's

religions - a perfect reminder of the universality of the teachings everyone was there to honor.

When the puja was over, Sri Gurudev spoke with us briefly, giving some very practical suggestions. "This is a time to make a new evaluation of last year's business (spiritual) and make a new budget! Are you following the Guru within or are you following the mind and senses? Every spiritual seeker should keep a record of his or her progress, to see how the mind and senses get the upper hand, under what circumstances. . . Every such celebration as this should make us think, 'What have I achieved? Am I growing in this spiritual business? Am I losing?'

"Analyze to see if you are always keeping that Spirit as the goal. . . It's easy to fall down, but hard to get up and climb. . . This is a day to renew your

commitment to your spiritual goal."

Before lunch was served, Gurudev quietly initiated 18 devotees into the brand new Holy Order of Integral Yoga Ministers. (Please see Rev. Arjavan's article for more on this.)

Luckily, the afternoon was a time for relaxation and reflection, for there was a lively evening ahead.

Expert auctioneer Swami Paramananda led a rousing auction to benefit LOTUS. His great enthusiasm and humour combined with the high spirits of everyone there to make the auction a great entertainment as well as a service. Sri Gurudev joined in with commentary and encouragement. It was like a big family reunion. (And of course, that's

just what it was!)

Poems, songs, dances, and a marvelous acrobatic act by the New York IYI followed the auction. Several Guru Poornima gifts were presented to Gurudev. When the National gift (from all the IYI's and IYTC's together) was presented, everyone in the hall surprised Gurudev by bursting into song to tell him that he is "Supercalifragilisticexpialadocious!" The song ended with a five minute standing ovation for our glorious Master.

Once again, he spoke to the many devotees there, encouraging them, inspiring them, so that at the end of the celebration, everyone went off to sleep feeling stronger, braver, more aware than ever of the always-present Guru within.

GURU POORNIMA: New Order

This year's Guru Poornima celebration also included the initiation by Sri Gurudev of 18 men and women into the new Holy Order of the Ministry of Integral Yoga.

Although many have felt the need for a more formal and visible role of service for Gurudev's married disciples, Jaganath Carrera was the first to pursue it. Gurudev himself said that he had long considered such a ministry and was very pleased that now people were coming forward to offer themselves in this way.

Originally only married people were considered eligible, but then it was recognized that a few single people were steady in the yogic lifestyle and, although not drawn to the Holy Order of Sannyas (monkhood), wanted to more formally dedicate their lives. This dedication is important, and Gurudev strongly em-

phasized that the ministers were to be a visible example of the benefits of yogic living.

During the ceremony, these senior disciples were given, to wear on appropriate occasions, white robes tied with golden sashes.

The other visible aspect of the ministry is, of course, service. Gurudev has told the ministers to become involved in every aspect of peoples' lives, as needed. Although the title "Reverend" was added to their names, it was made clear that respect was to be earned by constantly trying to lead an exemplary Yogic life.

In faith these ministers have committed themselves to this new order, and in devotion they will strive to make it something to inspire others.

-The Rev. Arjavan Miller □

Wisdom Offering

Presenting Sri Gurudev's teachings in book and booklet form is an ongoing process for us at Integral Yoga Publications. We have been able to continue this work with the aid of "Wisdom Offerings". Any support you would care to offer for the furtherance of these publications would be greatly appreciated. Tax-deductible donations may be sent to Integral Yoga Publications at Satchidananda Ashram - Yogaville East. Om Shanthi.

Integral Yoga

Integral Yoga is a synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.



Raja
Yoga

The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of *Samadhi* or Super-consciousness.



Karma
Yoga

The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.



Japa
Yoga

The concentrated repetition of a *mantram* (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to IT.



Bhakti
Yoga

The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.



Hatha
Yoga

Postures (*asanas*), breath control (*pranayama*), relaxation, and cleansing practices (*kriyas*) to purify and strengthen the body and mind.



Jnana
Yoga

The path of wisdom. By study, self-analysis and awareness, the Jnani Yogi ceases to identify with the body and mind, and realizes the Oneness.

The goal of Integral Yoga is: "Body of perfect health and strength, mind with all clarity and control, intellect as sharp as a razor, will of steel, heart full of love and mercy, a life dedicated to the common welfare, and realization of the true Self."

- Swami Satchidananda